



IN THE FIELD AS THE WORLD



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FREE-BAPTIST

WOMAN'S MISSIONARY SOCIETY

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VOL. XI.

OCTOBER, 1888.

No. 10.

"GOD teach us this and every day
To live more nearly as we pray!"

ARE your plans all laid for missionary work in your church during the fall and winter? Is the committee appointed to arrange for the next Missionary Concert? Do you talk with your pastor about our different departments of missionary work? Does he take the MISSIONARY HELPER? Have you asked him to preach sermons upon Home and Foreign Missions, at suitable times? How much per member did your church give for missions last year? Has your Woman's Society ever tried having a Bundle Meeting? Suppose you make a little trial of union work, and invite the gentlemen to meet with you some evening, each lady and gentleman to bring a small bundle of anything preferred. Then invite each one, or any one, present to tell what he knows of the use of such article in our mission field in India. Such an exercise has a practical, spicy character, and will bring our field nearer to us. After the exercise, the articles may be sold at auction for the benefit of the treasury.

Especial effort should now be made with the approach of the cold season, to plan for the missionary meetings so wisely as to bring to them freshness and new interest.

A BIRD'S-EYE VIEW.

TO our enlightened vision, and in accordance with the progress of the times, missionary work has an entirely different meaning to-day from what it did twenty-five years ago. To-day we see, as we could not then, how the different parts of the world are connected by a myriad linking influences. And we realize that we shall never do our best missionary work until all these influences become actively permeated with Christianity.

Nominally Christian nations must become *practically* such in order to remove some of the serious barriers to the progress of the Gospel. So long as so-called Christian governments conquer and rule heathen countries by anything but Christian principles, so long as they allow and protect trade in intoxicating liquors, so long as traders go with greed and deception to prey upon the ignorant votaries of heathen gods, so long as sailors, protected by the flag of Christian nations, land upon heathen shores to exhibit how far recklessness and dissipation can be carried, Christianity will be at a discount in such countries. The efforts of those whom we send to teach Christianity will be more or less limited and thwarted.

We need to take home to our hearts the lesson that it is missionary work to do all that we can to recognize God in the government, and to place Christian men in all positions of influence, that our national affairs may be conducted on Christian principles. This can only be done when Christian men interest themselves in politics sufficiently to put their impress upon the results of the elections.

All work for the conversion and uplifting of sailors is direct missionary work. When, at Ocean Park, Mrs. Phillips gave us some object lessons, representing life in India, we judged that life from what we saw. We are constantly sending object lessons in our sailors to all the countries of the world. Ramabai found it hard to understand about our different denominations. She could not see why it was not sufficient to be simply Chris-

tian. The ignorant heathen then, must find it especially hard to understand that these sailors from Christian countries do not represent Christian conduct. All work that is broadening the idea of the real meaning of active Christianity among people in our country,—many of whom, either as traders or travelers, or on official business, will become object lessons for the people of other nations,—is practical missionary work.

"Then is not all the church work that we are doing at home, missionary work?" asks some one. Certainly it is.

"Well, that is what we always said,—that there is enough to do at home," says somebody, triumphantly.

Ah, but that does not follow at all, good friend. Because Christianity will be advanced in your village, if the traders and visitors act upon Christian principles,—is that a reason why you do not need your church, your Sunday-school, your pastor? Are persons in heathen darkness less in need of direct teaching? Surely not. The obligation to send missionary teachers grows with our own enlightenment and knowledge of heathen countries.

But, in the meantime, the obligation to supplement their work by the other of which we have spoken is no less binding. Let every Christian man use his ballot as a sacred thing, through which he shall do his best to impress his Christian manhood on the life of our nation in the coming national election, not only because it is his duty, but because it will be doing indirect missionary work. Far above the love of party should be the desire to use this one more opportunity for God and humanity in such a way as shall, in the end, set in motion the best influences for godliness and temperance.

WHAT the Scripture forbids, avoid ; what it affirms, believe ; what it commands, do ; what it reproves, amend. As many as walk by this rule, peace on them and on the Israel of God.—
Thomas Adams.

SYSTEMATIC BENEFICENCE.

[Paper by Mrs. Webber, read at Woman's Convention, Ocean Park.]

DIVINE beneficence is seen in God's constant care over all the works of his hands. He provides for all the best good which infinite wisdom can bestow. He feeds the birds, clothes the lily, and holds the seas in the hollow of his hand. The sun rises and the rains fall in accordance with his will. What shall we render to our God for all his kindness shown?

The fall of man called forth the first revelation of divine compassion, and dimly through the ages the type of the coming Messiah was foreshadowed.

After the sermon on the mount, Jesus gave this great commission to his disciples, "Go ye into all the world, and preach the Gospel to every creature." It hath pleased him to accomplish much through human instrumentality; it is the privilege of all to enter this wide field of Christian usefulness, and each should be inspired with new zest, as nearly all the world is now accessible.

System is necessary in all the business relations of life. We so plan the use of our time that our busy working-people are taking courses of reading that are fitting them for life's great work. Among these are the Chautauqua and Normal Union courses, whose students are led to systematic methods of Bible study, and to inquire more carefully where they may go and teach. Also the C. L. S. C., from which four thousand graduate this season.

We readily see the benefits that accrue from this, but in our benevolent work we fail from want of system. Many a pastor is embarrassed, discouraged, and thus unfitted to do his *best* work from the lax system of the church finances. A good deacon remarked to his pastor, whose salary was five hundred dollars, "I suppose if your salary were raised one hundred dollars, it would help you a great deal?" "Oh, yes," said he, "that would enable me to hire a man to collect the five hundred!"

No one expects to meet his family expenses without money, yet a large proportion avail themselves of these privileges as though they were theirs by right. They take no responsibility,—the bills may be paid or unpaid.

There are those who will help through the medium of suppers and entertainments, some of which are highly questionable, and the house of the Lord is thus deprived of its sanctity. Dr. A. J. Gordon says, through the columns of the *Boston Journal*: "I am done with church sociables. I have never objected to them, accompanied by a simple meal, nor do I now object. But when I found that our church had engaged a colored caterer to furnish the supper, and when I saw him there with his white vest and white gloves and professional cookery, I said, 'No more of this.'" By which, we think, he meant to say we are in danger of getting a new ministry in three orders,—pastor, deacons, and caterer,—the last manipulating the ritual of pies and cakes. It is easier to start than to stop. Let each give or pay as the Lord has prospered him, and this demand will be met; and we shall command the respect of the "inside outsiders," in that they will not feel that we are continually inventing some plan to angle their pockets. But this beneficence is like the caring for our own homes from which we receive large returns. We wish especially to speak of the needs of the world. There are 850,000,000 heathen, and 2,700 missionaries. The united prayer for laborers is being answered, and between three and four thousand have consecrated themselves to this work. They are from our schools and colleges, with life all before them. They are preparing to go where there is the greatest need. It means deprivation of home and friends, and, it may be, a premature grave in foreign lands. At the World's Missionary Conference in London the question of the fields in which these workers could accomplish the most in diffusing the Gospel, was considered. Truly we live in a golden age of organized effort and opportunity.

Some one has said in substance, "We should sacrifice as

much to *send* the Gospel as those do that go." It can not be in the economy of God to lay crushing burdens on the few. The universal call is imperative, and our duty is the same in kind. It is remarked that the pastors are at fault. They *can* do much, but many a pastor feels the lack of interest and the coldness that chill his best efforts. It is not pleasant to advocate causes that are repulsive to the people. Despite all this the Lord will not hold him guiltless if he heed not his command, nor the people if they stay not up his hands. The great need is systematic giving. The weekly offering should be established in all our churches, and be made general.

This *can* be done, though only by personal and continuous effort. As a Quarterly Meeting secretary, in correspondence with the secretaries of the Auxiliaries, I asked the methods of raising money for the general work. Two churches out of thirteen had the weekly offering. It was raised by *occasional* collections.

Is it strange that we send short remittances to India? Can not our Quarterly Meeting secretaries aid in this? Does she not see the ebb and flow of the work in her Q. M. as none else can? Is there not some woman in every church who, with the pastor's aid, will feel it a privilege to push this line of work? Women can reach women, and, considering the relative membership of our churches, this is a part of our work.

It is the pledging of so many pennies per week. (It is separate from auxiliary dues or church tax.) The names are received with the understanding that it is to be permanent, unless the committee are otherwise informed. Envelopes are given, and duly filled out for every month in the year. A special collection should be taken once a month. Some prefer to pay at one time. If they do not insist upon this, it is better to pay monthly, as the work is thus kept in mind, and those who are seen to drop an envelope in the box testify to their interest. One of the committee should act as treasurer, and all arrearages be collected once a month. The amount should be sent to

the treasurer, the Rev. Mr. Given, in time for the quarterly remittance. This means work. It will not run itself any more than other departments of finance.

It needs that its claims be presented by the pastor, that in his invocation for his own people he shall bear the needs of those in the uttermost parts of the earth to Him who gave his life for the world. Thus hearts will be stirred to reach out beyond the limits of their own church; their views of the great plan of salvation will be broadened, until so imbued with the Christ spirit that it shall be a privilege to send the Gospel to those who in heathen darkness wait.

It is the custom of some of our pastors, when persons are examined for church membership, to ask if they consider the mission work a matter of vital importance, and that it is a duty as well as a privilege to contribute to its support. Would it not be well if all who come into our churches be thus instructed?

The reading of the Covenant at the conference is very helpful. A few clauses read thus: "We will give an active and consistent support to the great causes that promote morality and Christian progress, such as home culture, temperance, Sabbath schools, education, and missions, counting it our chief business in life to spread Christian knowledge and diffuse the Christian spirit among all nations of the earth."

Sometimes nominal Christians tell us they don't believe in Foreign Missions, yet all assent to these obligations.

We need to inform ourselves, for if we would teach others we must first be taught. The MISSIONARY HELPER, the *Morning Star*, in which two columns are edited by Dr. J. L. Phillips, the *Missionary Review*, and the "Reminiscences" will be found valuable aids. Thus equipped, we should give a tithe of our time.

In many of our Sunday-schools the first collection in the month is for missions. It is educational, and promotes true generosity. Can not all do this?

It needs a tithe of our means. It should be considered a

sacred privilege to lay aside a proportion. How many plan how much they can give, and what they should give to? When you have, you give; you don't think of it before or afterward. Can this careless giving be pleasing to our beneficent Father?

Abraham gave tithes, and Jacob at Bethel vowed, "Of all that thou shalt give me, I will surely give a tenth unto thee."

Self must be sacrificed, and large giving is the nutrition of the soul, without which there can be no development, hence this unrevoked law opens the way for more generous giving. Do you say, "I can't afford it; I have so many claims that I have nothing to give?" We are to remember God's claims first. "Upon the first day of the week let every one of you lay by him in store as God has prospered him." Will not the nine tenths with God's blessing go farther than ten tenths without it? It has been estimated that there are nearly nine billions of dollars in the hands of the professed followers of Christ. The annual income is nearly four hundred million. In view of these facts and the inability of mission societies to enter the open fields, there is an imperative need of a standard of giving.

When the flood tide of the willingly consecrated tithes shall come in, the store-house of the Lord shall be filled; and it shall be said, as was said to Moses, at the building of the tabernacle, "the people bring much *more* than *enough* for the service of the work."

EXTRACT FROM LETTER IN "LIFE AND LIGHT FOR WOMAN."

THE Bible-woman in our meeting last evening mentioned K.'s daughter, Amane. She must have shone a lovely bride, for she was married yesterday. I went to see her on the 11th. Since her mother died she has come into possession of property that was in litigation during the last few years of her mother's life. I found her in entirely different surroundings. She has always been the same responsive, teachable spirit, and

always bringing up some tribute to her mother. She found in me and in the Bible-woman the same ready listeners.

As soon as I was seated, the dear child, in the presence of a room full of women, in every possible way showed her love. She repeated all her verses to me ; and then I, taking up the adorning of a bride, applied it to her precious, immortal soul. I spoke of the beautiful robe of Christ's righteousness, and how all saints and angels rejoiced in it, and went on to her presentation faultless before the throne of God.

It was interesting to see how she appreciated every thought and simile ; and then I asked her to listen to the blessing for her wedding. It was an inspiration to bring words so holy, so full of love, words heaven-born, to the ears of all those women whose thoughts never ascended so high.

"The Lord bless thee, and keep thee. The Lord make his face shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace." She told the Bible-woman that on her wedding day this blessing kept close by her.

While I was thus devoting myself to Amame, I felt two little hands clasping my arm above my elbow. I turned to see who it was, and a beautifully dressed little girl of about eleven years, with a fair face, was looking up at me with an expression of sadness, trust, and longing that haunts me still. I supposed it must be one of my Central School girls, as we were near there, but I did not know her. The Bible-woman said : "You never have seen her. She began to read in December, and has learned very rapidly. She was married, and in three months her husband died. It is now a month since."

This, then, was the story, told and untold, of this little one's sorrow. The Bible-woman afterward said that her grief was something distressing to see. She seemed to comprehend the situation as would one of twenty years.

Standing a little way behind was the mother of this only child, herself a widow, the embodiment of inconsolable sorrow.

Every hope gone ! The dead young husband has brothers and sisters, but he was the heir, and secure. In time, this mother and daughter will be gently shoved out. The beautiful jewels, one by one, will go. They will come at length to the weary round of pounding paddy. This child of tender years is a widow, and no more hope of a home is possible.

I comprehended the situation, and felt the clinging hands. I laid the hand not pinioned by her grasp on her cheek, and said, "My dear young child, what can I do for you?"

"You must comfort me," was her reply. So, with this shining bride before me, and this little sad widow at my side, I said blessed things about the land of the glorified Jesus.

This was my first visit to this little widow, and there followed many more of which I kept no record. The Lord keeps record of every ministration and every prayer, and will preserve all for his own use. The Christian worker needs to ask himself not "What shall I do?" or, "What shall I give?" but rather, "What have I received?" or, "What do I appropriate?" of riches in glory. When one is conscious of asking with full purpose of receiving for to-day, doing and giving come freely forth.

"The Lord is a sun and shield; the Lord will give grace and glory, and no good thing will he withhold from them that walk uprightly."

LONDON ZENANA MEDICAL COLLEGE.

BY MARILLA M. BREWSTER.

SCARCELY any form of mission work is receiving more attention at the present time than the medical. It is coming to be recognized as of equal importance with the educational and the evangelistic, and to be cared for with the same energy and attention.

Certainly very great blessing has already rested upon this form of work, and we are confident it is to become a far more powerful agency in carrying the Gospel message to all peoples.

During our recent visit to London we became acquainted with the Zenana Medical College. This training school, whose help is so valuable in the preparation of medical missionaries, has been established eight years, and seems to be the outcome of the thought and conviction of Dr. G. de G. Griffeth, a physician of ability and experience. It is located at 58 St. George's Road, South-west London.

The society which supports it is distinctly unsectarian, and has many patrons, among whose names are those of many distinguished men and women. Lady Aberdeen has been the president. We learn that this is the parent of medical mission schools abroad, and is the only one now doing just this kind of work. It does not send out missionaries to support itself, but furnishes, through its training, opportunities for societies and boards to secure the services of those who have acquired some knowledge of medicine, surgery, mid-wifery, etc.

While the demand is so great for means of relief to be provided for the great numbers of women and children of the East, the thought of this society is to prepare the students by a shorter curriculum than that of most colleges. Says the secretary in her interesting report on this point: "The course of instruction for gaining medical degrees is too long and too expensive to be within the reach of more than *a few of those who wish to become missionaries*; the curriculum at the college gives them such a knowledge of medicine, surgery, midwifery, etc., *with practical skill in the same*, as to be most valuable in their work, enabling them to relieve the sufferings of those with whom they are brought in contact, who otherwise would have no medical assistance; filling gaps, also, which, *even with the most strenuous exertions, it must take many years to occupy.*"

This position is sustained further in the report by the opinions and testimony of those who have had experience on the field. The course of study occupies the period of two years, with only short vacations. The charge is fifty guineas a year, which includes board, residence, and instruction. The lecturers

and examiners usually give their services, and the students go regularly to hospitals for *cliniques*, and are taught also at Dr. Griffeth's hospital for women and children, near by. Instruction is given in both dispensing and compounding medicines, a knowledge of the latter being essential in the more uncivilized lands. Recently these students have been admitted to the Temperance Hospital, which all lovers of this cause will be so glad to know.

One feature of medical mission training is the practical experience obtained by contact with the needy and suffering. During the World's Conference of Missions we were entertained at this college, and were thus permitted to come "face to face" with a few of those who are preparing for this branch of service, and noble young ladies they were. Some of them had been missionaries, and had come to realize that their usefulness would be increased by some knowledge, at least, of medicine, while experience had shown them its great need and opportunity. In Syria, India, and China were their fields of labor, while others were looking eagerly forward to the time and place where their life-work was to be begun in real earnest. Out and in they were going as blessed evangelists to the poor and needy of that great city, and while relieving the suffering they were carrying the Gospel message. They wore a simple uniform dress of black, with veil and white collar, which quite set off some of their sweet faces, for the mission of their life and the love of their work quite shone out on the countenance.

The missionary spirit is fostered by the study of God's Word, prayer-meetings among the students, and other ways. One Saturday we attended a most interesting and helpful Bible-reading given by Miss Nugent, one of the examining council.

Much interest shall we continue to feel in this college and its important work. Like institutions whose objects are to lift up and benefit, it craves the prayers and sympathy and help of Christian people. Friend, if you have either you can give, do not withhold it. Though situated across the blue Atlantic, it is

one with us in the work of giving the Gospel of peace and good-will.

IMPORTANT.

BY A. B. TOURTELLOT.

IT is readily understood when money is being received from several sources for the same several purposes, that an excess for one need and a deficit for another must sometimes occur. To meet this latter necessity there exists in the treasury of the Woman's Society a general fund. As no money is paid out until appropriated, it follows that an accumulation of funds in any department other than that of the general fund, must lie idle until a meeting of the Board makes special appropriation practicable.

To obviate this difficulty the following By-law was presented at the last annual meeting, for consideration at the next annual session, viz. :—

All money received by the treasurer in excess of the yearly appropriation for the different departments of work and also in excess of the sum required for outfit and passage of missionaries shall be used for the general fund of the society.

It is desirable that Auxiliaries express their opinion respecting such a By-law.

WORK NOW.

YOUNG man, do not leave it to a future day, but do it now. Man of middle age, you have a vivid sense of the rapidity with which your years have gone, but they will go just as rapidly in the future as in the past. Man of old age, you have to make haste—you have no time to lose.

The ancient law said concerning the sale of an estate : "According to the number of the years thou shalt diminish the price." The nearer they were to the Jubilee year, the cheaper they were to sell the land. So, the nearer you come to the end of your days, you ought to hold earthly things more loosely,

and prize heavenly things more highly. When your business is drawing to a close, you hasten to conclude your work, dispatching sometimes in an hour more than all that went the day before.

When Napoleon went on the field of Marengo, it was late in the afternoon, and he saw that the battle was really lost; but looking at the western sun, he said: "There is just time to recover the day!" and giving out his orders with rapid and characteristic energy, he turned defeat into victory. So, although your sun is near to setting, there is time to recover the day. Avail yourself of the eventide, lest your life end in eternal failure.—*William M. Taylor, D. L., in "Joseph as Prime Minister."*

◆ ◆ ◆

"THY CALL TO-DAY."

BY THE REV. ERNEST G. WESLEY.

EACH one to his work, with God over all,
 To each one his field, to each one his call!
 Rich harvest of souls, wide spread over earth,
 Now calleth for *thee*—thy labor, thy care,
 Now calleth for *thee*—thine increase, thy prayer;
 Now calleth for *thee*—for sad is the dearth
 Of workers with God. 'Ere darkness shall fall,
 Now hasten, now come, the Master needs all.

The day flies apace, on rusheth the night!
 Let each one obey, fast faileth the light!
 The fields of the Lord, so burdened with grain,
 Are waiting for *thee*, oh, heed not the pain;
 Are waiting for *thee*, that Jesus may reign.
 Are waiting for *thee*, thy hand and thy brain;
 Go forth to thy field, go forth to thy fight,
 Upheld and impelled by God's gracious might.

On! on! to thy field! God guideth thy way;
 The present is thine; think not of delay.
 The promise of Christ, the Holy Ghost Fire,
 Shall fall upon *thee*, to strengthen thy heart,
 Shall fall upon *thee*, His life to impart,
 Shall fall upon *thee*, thy soul to inspire.
 Each one to his work. Go, now, while you may,
 Each one to his field,—Christ calls *you* to-day.

FROM THE FIELD.

OUR FIELD.

BY MRS. S. P. BACHELER.

THE Free Baptist mission field in India lies wholly in the Torrid Zone, extending from about 23 degrees to 20 degrees and 40 minutes north latitude. The seasons and temperature are nearly the same throughout. The natives divide the year into six seasons; viz., April and May, the hot season; June and July, the rainy season; August and September, the dewy season; October and November, autumn; December and January, the cold season, or winter; February and March, spring.

We will begin a description of the skies and weather for a year, at the time a missionary usually arrives in the country,—about the first of December. The new-comer is welcomed with a cloudless sky, a clear, pure atmosphere, and a temperature like a New England June. The weather becomes cooler towards Christmas, and about that time there is usually a cold rain of a day or two, the temperature sometimes getting as low as fifty degrees. After this the cloudless sky returns, and the air is crisp and invigorating. New-comers are comfortable in their New England autumn clothing, while the old Indians dress much more warmly, and in the evening enjoy a good fire in an open fire-place—if they are fortunate enough to possess such a luxury. The night sky is brilliant. The Pleiades, Hyades, Orion, and their radiant companions, our old-time home friends, are all here, and they look down on us with the same solemn beauty that they did in the home-land. “That glorious constellation of the north treads its eternal circle in still and solemn brightness.” Sometimes it nearly disappears below the horizon. This is the time of year for leaving the central stations, and itinerating in the country. Native carts are loaded with the fewest possible things that a common New

England family can keep house with for a couple of months. After a good deal of help from our native people,—some of it in the wrong way,—the party at last are fairly started. It is glorious ! The clear, blue sky and cool, bracing air by day, and the brilliantly lighted nights, with never a fear of cloud or rain, make the journeying perfect. But as this little paper is designed specially to speak of Indian skies and weather, we will leave the missionary party in their blessed work for the Master and his lost ones.

Towards the last of February, a perceptible change is felt, and the old residents (Indians) know that the best of the cold season is gone. The itinerants come in from different places refreshed and sorrowful,—refreshed because soul and body have been engaged in the Master's work for those who can hear the Word but once a year, and that only for a little time ; and sorrowful for the people and villages whose calls they could not answer. By the first of March the south-east trade winds have set in ; the spring constellations have also come, changeless friends, excepting that here they seem to come closer to the earth, and appear larger. Towards the last of March the weather has become hot. Houses are closed in the morning at eight o'clock, and opened at five P. M.

The missionaries' morning work — schools, zenanas, etc.,— keeps them out till about ten, and it is refreshing to come in from the burning heat outside, to comparative coolness. At this season the earth is brown and bare, many tanks become dry, and wells get low. The first "north-westers" usually occur in March. After a very hot day, thick, black clouds appear in the north-west, which grow blacker and blacker as they hurry up to the zenith. It is sometimes almost as dark as night. Thunder growls and lightning flashes. A minute or two before the storm bursts, the strong wind suddenly ceases, and there is a dead, black, ominous silence, as if Nature's breath had stopped short ; but as suddenly it springs up from

another direction,—cool, strong, furious. The storm has burst. The thunder bellows continuously, and once or twice during the storm a flash and crash come together. The rain pours, and the earth, just now so parched, is covered with sheets of flowing water. These storms are short, but for a day or two the air is cooler.

Sometimes a dust storm precedes a north-wester. When this is the case, a murky, yellow cloud is seen in the west, just in front of the black ones. While the spectator is looking, the cloud seems to be moving forward, and looming up towards the zenith. Not a moment is to be lost. Every door must be closed tight. On the little tornado comes, faster and faster, bringing with it a roaring darkness. The air is *filled* with fine dust, which is driven furiously before the gale. Objects very near are invisible. Woe to the unfortunate who chances to be out! The writer was once caught in a sudden dust storm, within a few rods of home, and while blindly groping along ran into a herd of cattle.

Occasionally a hail storm occurs, and the stones lie thick on the ground. The dry, hot weather prevails, with an occasional north-wester, till the first of June. The sky then changes, the deep blue giving place to a leaden color; clouds appear, the wind becomes unsteady, and it rains for a day or two. This is called "the little rains." These are followed by two weeks of intensely close, hot weather, the trade winds having died away. About the 15th of June the monsoon bursts, as it is called, and the windows of heaven are truly opened, and the rain comes down in torrents. For a few days, the rain saturating the hot earth makes a steam bath, and the air is close and almost suffocating. However, it soon becomes cooler, and many persons think the rainy season very pleasant. It certainly is a relief to have the doors open again, and to be able to go out more freely, though the weather is not at all to be depended upon. The earth now puts on rich, fresh green, and nature luxuriates. All kinds of reptiles luxuriate, too. Fat, glossy snakes glide

about,—sometimes where least expected, and it behooves every one, by night and by day, to mark well his footsteps. Parents make the dark a bugbear to their children. The rain is not continuous. Sometimes days of hot sunshine occur, but it is never safe to leave the house for any length of time without being well provided for the emergency of a suddenly falling cloud. By the middle of August the rains are nearly over, that is, long intervals occur between the down-pours. Heavy dews fall, and the stars shine with uncommon brightness. The earth seems to be full of water, and vegetation has been wonderful. September and October are trying to foreigners. The air is filled with the effluvia of decaying vegetation, and the natives also suffer much from fever. The breaking-up storm, which occurs usually about the first of October, is often very severe; and until after the 15th, people never feel safe from a cyclone. From the middle of October to the middle of November is the waiting time. Before sunrise people are out, trying to detect a cool breath from the north, and they are soon rewarded. The blessed coolness comes slowly creeping on. The nights are brilliant. With November ends all the trying weather, and the most delightful climate in the world ensues. But in all weathers and at all seasons the missionaries' pleasant work goes on.

PHASES OF INDIA LIFE.

BY HATTIE P. PHILLIPS.

THOSE interested in mission work have often had their attention called to the evils of child-marriage and enforced widowhood, as practiced by the Hindoos. These evils can not be easily overestimated; and one of them, which I dare say is far more common than is generally known, is the frequency with which young women attempt, and often accomplish, suicide. Knowing the contempt and ill-treatment heaped upon widows, it is natural that girls and women should bitterly bewail the

death of a husband, but as for any real fondness between husband and wife, bound together in childhood, without any choice or consent of their own, the proofs of it are rare indeed. Indeed, such affection is so rare that a young wife thinks nothing of telling over to a comparative stranger the sins and shortcomings of her husband, his cruel treatment and unfaithfulness; and the fact that *his* disgrace is *hers* is rarely ever suggested by her words or manner.

The Civil Surgeon here testifies to the frequency with which he is called upon to make *post mortem* examinations of the bodies of young women who have committed suicide, and gives it as his opinion that in the majority of cases cruel treatment is the cause of the rash act. So far as my observation goes, notwithstanding the woes of widowhood, it is more frequently the young wife than the widow who is driven to this extreme.

For a long time past I have had in one of my zenanas two girls who are now, perhaps, seventeen or eighteen years old, the one a widow, the other a wife. I have always regarded them as among my most interesting and interested pupils. I rarely go to them, but they protest that I have stayed away so long, and persistently urge me to stay with them a little longer. During the past few months there have been signs that trouble was brewing for the wife, who is a bright, pretty, attractive little woman. Her husband had taken to the use of drugs of some kind, was often out of temper and cruel to her, his mother, of course, siding with him. When work re-opened after the hot season holiday, her teacher reported a sad story. The husband's treatment had been so bad that in desperation the girl had thrown herself into the tank, and had nearly drowned when she was discovered. Word was sent in haste to the husband to come home, and bring the doctor with him. The Civil Surgeon went, and with great difficulty succeeded in saving her life. Not long afterward she tried to hang herself, but the sound made in strangling attracted attention, and she was thwarted a second time. This week I went to see her and the little widow.

The latter had always been more attentive to religious instruction than the former, while she was comparatively happy ; this time there was no lack of attention from either. I tried to be very faithful with the wife, in pointing out the sinfulness of her act, and when I explained it to her she freely admitted that it was an insult to God to thus throw away the precious gift he had given her. It was such a treat to teach those dear girls ! They seemed to drink in every new truth like thirsty souls. At last the little widow said, as my pupils so often do, "But who *minds* all this?" I said, "And *you?*" The suddenness of the turn startled her a little, but after a moment she said gravely, "Yes, I *do* mind it." From there I went to two other bright, attractive girls of about the same age, and they, too, were one a wife and one a widow. I sat on a low rattan stool which I always carry with me, and they were on the floor, close to my knees. The dear, eager faces ! I can see them still. In this case the husband is away studying medicine, and the "bo" seems to get on quite comfortably with his mother. They enjoy the Bible lesson best of all. The picture I had with me was that of the rich young ruler who went away from Jesus sad because he had great possessions, and couldn't give them up. It helped me to impress the lesson that only those who keep Jesus above all else can hope for heaven. Next I went to a house where were two young sisters. In talking to them of prayer I spoke of the propriety of asking for whatever we need, and mentioned the deplorable lack of rain, which had been causing grave anxiety throughout the province. Instantly the older said, "Yes, and it is all due to *sin*," and they both went on to give me an account of a horrible crime, ending in death to the chief criminal, which had recently been committed, and added with a grave, upward glance, "When such things are going on, what's the use in asking for rain?"

ONE must be poor to know the luxury of giving.—*George Eliot.*

HELPS FOR MONTHLY MEETINGS.

[See article by Mrs. S. P. Bacheler.]

WHERE does our mission field in India lie?
How do the natives divide the year?
Describe skies and weather about the first of December.
What change toward Christmas?
What clothing necessary for comfort at this season?
How does the night sky appear?
What is the work of missionaries at this season?
Describe it.
What change late in February?
What in March?
Describe north-westerns.
Tell about a dust storm.
Are there ever hail storms?
What occurs about June 1st?
About the middle of June?
Describe the rainy season.
What change begins about the middle of August?
Characteristics of October and November?

“THE work of our hands—establish Thou it,”
How often with thoughtless lips we pray,
But He who sits in the heavens shall say,
“Is the work of your hands so fair and fit
That ye dare so pray?”
Softly we answer, “Lord, make it fit—
The work of our hands, that so we may
Lift up our eyes, and dare to pray,
The work of our hands—establish Thou it
Forever and aye.”

—*Woman's Advocate.*

HOME DEPARTMENT.

WORDS FROM CURTIS HOME.

BY MRS. MARY R. PHILLIPS.

WERE a cosmic kaleidoscope to rotate before a real American, presenting scenes varied and sublime, of all the heart loves and reveres most, the "home" one would bring to his vision something that surpassed them all. Curtis Home has this omnipotent something that makes the *common brotherhood* an intense reality, and home the haven nearest heaven.

"Children's Day," as the crowd was rushing to the temple, every now and then the "Home" above the door in gold caught the glance of the passers-by, and, true to its magnetic self, drew them into our large "family room,"—reception-room seems so cold,—where the sparkling fire in the fire-place, the graceful drapery at the windows, the bright ferns everywhere, and the easy-chairs with outstretched arms welcomed the children home. Would that you, women and men, who, by your gifts have left in all these rooms through the Home a "*spirit impress*" that's well nigh vocal, could have heard the spontaneous expressions of delight and genuine appreciation from one and all; while not a few, unmindful of the time, gathered near the cozy fire, and were lost in a tender, dreamy past, sitting by other fires whose dying embers will never glow again. Others, looking into a near future, spoke of the *home* power that should draw our sons and daughters into truer communion, into closer fellowship.

What an earnest of this blessed *oneness* and consequent triumph was given us in that brief hour, as all unbidden, from every quarter of our fields, workers one by one gathered around the glowing fire, and unwittingly renewed a heart covenant to greater union "in His name." The distant West, settling daily a thousand half-starved mortals for us to care for, seemed very

near, as the President of Hillsdale College and his wife and several teachers joined our circle. The chilly wind and warm fire were alike forgotten, as the sunny South and the Freedmen for whom we fought stood before us in their beloved friend from Harper's Ferry. Members from both foreign mission boards came, too, and in a little lull in the conversation, from our foreign field, on the rising tide there came the old song, "Come over and help us, for, in our language, although it is one of the richest and purest mediums of human thought, there is no word for *home*," and the old waves, freighted with the wail of this homeless, Christless nation groping after the "sure something somewhere" upon which to stay the soul, broke on the shore very near *our* beautiful Home, and the 21,000,000 widows, in silence mute and awful, stood before us. Were my story fiction, who could better now bring before us the work to be done in the home-land than a poor drunkard? "Fact is stranger than fiction." "Have you beer to sell here?" and a stout man with the insignia of his life on his bloated face, crossed the threshold. Again the scene is changed. It's the sunset hour. We see 100,000 men and women from every rank in society and many a loved home, in our own United States, marching in speechless stillness behind the prison bars. The heavy bolts drop, and some are in for the night, and some "for life." Surely our editors who are doing such sure, far-reaching work among the people and in the churches must have felt the "fire burn" more intensely as they "mused" in Curtis Home that afternoon. May power from on High be richly sent them in behalf of our work.

As our family hour waned and the circle grew larger and brighter, there came into our midst an old message. It had come into our own homes and hearts before. "A loved sister is nearing the silent river." One who had given herself to Curtis Home and the glorious causes it fosters, as few others could, and her spirit in its homeward flight seemed to stop to bid us God-speed in our work here, and welcome through the

pearly gates opening for her. One by one we went away, saying, "Thy will be done," and we remembered that among her loved ones none would more tenderly cherish her memory than the Rhode Island women with whom she labored so devotedly in the mission work. May her spirit of missions be and abide with her little sons, one of whom was serving in a mission class in the temple, when a telegram summoned him to receive a mother's dying blessing.

While one in the prime of life was called from our number, Mother Hills and Father Curtis were with us, with a fresh lease of life, renewing their youth; and Mrs. Ramsey was there, too, writing poems for the young people, full of spirit and devotion, which the A. C. F. Society sang with the spirit and understanding. What a flood of enthusiasm and cheer they and their friend, the editor of our little papers, brought into the Home, during their first meeting! How they put us older ones to the blush in their unconscious union. The intensity and the immensity of the work to be accomplished and its glorious rewards have so taken possession of their youthful souls none of them stop to ask who shall be greatest. But with oneness of soul and effort they are pressing forward to do it. How naturally and gracefully our young men and young women are solving this great problem concerning one-half the human family, in according each to the other the highest places.

As men and women well may we plead for more and more of the spirit of these "little ones," lest there be *no* entering into the kingdom of heaven by and by, and no marching on to victory with the Lord of Hosts *now*. May the blessed influences of our "Home by the sea" make us more childlike.

ONE will confer the greatest benefits on his town, not by raising its roofs, but by exalting its souls; for it is better that great souls should live in small habitations than that abject slaves should burrow in great houses.—*Epictetus*.

A WORD TO GIRLS.

A YOUNG girl is moved to speak a kindly word, or to inconvenience herself to serve some shabby stranger. Up go mother's and nurse's and Dame Grundy's hands in horror! What, go out of your way, my child, to show that old woman a street, or carry an old man's basket, or help a tired mother get her children over a crowded crossing! Why, the idea is absurdly out of the question. Such a line of conduct will make people think you *queer*, and far better be dead than that, in the estimation of Vanity Fair, where your life booth is stationed.

Dear girls, if you would be beautiful with the beauty that strikes root in Paradise and will cast its blossoms in heaven, be natural. Be true to something within you, higher than any mere conventional code or worldly-wise mandate. If it is your natural impulse to be courteous and sympathetic and sweet (and, blessed be God, it *is* the natural bent of most girls), don't let conformity's tricksters exchange your genuine blossom for a mere shred of muslin, fashioned after ever so perfect a similitude of a rose. The birds of the air and the angels in heaven will never be fooled by an artificial blossom, however much dudes and society feather-heads may pretend to desire it. Grow for God, not for the world. Wear your sweetness in your heart, rather than in outside show.

Set to work to plant slips in the desert before the time draws nigh when they shall find no warmth nor sunshine left in all the land to start them growing. Remember it is not always youth-time any more than it is always May; and grafts and shoots that grow readily in spring will take no root in bleak November. Cultivate your smiles and your simple services of love now, and old age shall be but an afternoon trellis, hung deep with perfumed roses, as beautiful in the sunset glow as in the dawn.—
The Union Signal.

THOSE who would not eat the forbidden fruit should not come near the forbidden tree.

WORDS FROM HOME WORKERS.

IOWA.

THE *Van Buren* W. M. S. met in connection with the Van Buren Q. M., at Lockridge, Aug. 18. The weather was fine, and in the evening the church was filled with those interested in missions, to hear of their progress during our first year's work. Prayer was offered by Rev. E. Tibbets; Scripture reading, by the president, Mrs. Belle Toothacre; minutes of last meeting and reports of the Auxiliaries, by the secretary, E. Chamberlin; recitation, Jennie Larson; missionary dialogue; essay, "Notes on Asia," Mrs. J. R. Pierce; recitation, "True Goodness," Dollie Archibald; instrumental music, Miss Josie Carington; recitation, "What Mattie Did," Stella Smith; recitation, "Tribute to Miss Crawford," Edith Brainard; song, by the children; "The Newsboy's Debt," Ella Chamberlin; "The First Laugh," Maud Linburg; music; recitation, "Giving," Minnie Smith; collection, \$3.30.

Agency, Iowa.

ELLA CHAMBERLIN, *Sec.*

The annual meeting of the *Delaware and Clayton* Q. M. W. M. S., which was held at Edgewood, Sept. 15, was well attended, and a good interest was manifested. The election of officers resulted in retaining those of the past year. They are as follows: president, Mrs. W. P. Sheldon, Strawberry Point; secretary and treasurer, Mrs. Thera B. True, Edgewood, Ia. A summary of the different quarterly reports shows: number of members, 61; copies of *HELPER* taken, 26; money raised, \$43.10. The different societies were requested to send letters to the next meeting of our Q. M. Society, thinking that they would prove interesting to those present. The public meeting was one of interest, young ladies, children, and even the baby girl, Mabel, of three years, all doing well their part of the

work. It was suggested by one of the ministers that we should do the work ourselves this time, and not, as usual, ask the preachers to help. This advice we followed, except that Rev. Lockwood pronounced the benediction. Collection, \$6.11.

LOU R. BIXBY.

FAIRBANK.—Our motto is, "If ye love me, keep my commandments." The Auxiliary W. M. S. of the F. B. church at this place was organized November, 1887, with officers as follows: Mrs. M. I. Ward, president; Mrs. I. Pierce, secretary; Miss Minnie Ross, treasurer; Mrs. C. Proctor, agent for *HELPER* (of which we take seven copies). We have had two concerts, and three meetings for prayer, study, and business. At our April concert nearly all the members assisted in carrying out an interesting programme. Collection of \$3.13 taken by two young ladies. Remarks and benediction by Rev. B. F. Paul. Our second concert of Sunday evening, July 29, in which ten little boys and girls took part, was thought better than the first, which gave us courage to persevere in the good work. We had a good programme, well carried out, consisting of singing by the choir; Scripture reading; prayer by Rev. Mr. Maltman; children's exercises; select readings, recitations, dialogues; a missionary colloquy; an address; a collection piece by little Ettie Wright. Collection of \$4.23 taken by two little girls. Benediction by Rev. Mr. Maltman. The want of interest in the prayer and business meetings we conceive to be owing largely to a lack of knowledge concerning missions, but we are seeking for light to guide us in the path of duty. The more we learn concerning the great ripened field and the need of laborers to gather in the harvest of the Lord, the more we feel the obligation pressing upon us to try to win others to join us in doing what little we can for Him who has done so much for us. We feel that it is very little that we can do, but through him who strengtheneth us we will try to influence those who are strong and capable to take hold of the work of the Lord; and

then shall our motto, "If ye love me, keep my commandments," be more fully understood and obeyed. We have twenty-two members, and \$17.50 in the treasury.

MRS. M. I. WARD, *Pres.*

OHIO.

The W. M. S. of the Grand Prairie F. B. church held a public meeting at that church, on Sunday evening, July 29. After singing by the choir, there was a quartette and solo, "Go Ye into all the World"; then a Bible reading by the president, Miss Jennie Peters; prayer by Rev. Zell; music, "Messenger of Peace," by the choir; secretary's report, by Lizzie Shoots; recitation, "Two Bricks," by Effie Brown; missionary hymn, by Miss Lottie Walters; "Nellie's Gift," by Clara Titus; solo, "Christ Risen," by Miss Ida Shoots; recitations, "The Disappointed Agriculturist," by Nellie Titus, and "The Drummer Boy," by Miss Allie Peters; select reading, Miss Ida Shoots; singing, "Work to do for Jesus," by the choir; recitations, "Awake! Awake!" Mr. A. L. Brown, and "Dora's Pennies," by Anna Coon; singing, "The Reapers," by the choir; recitation, "How Tim's Prayer was Answered," by Miss Fannie Rex; music, "Good News Comes o'er the Sea"; recitation, "The Superintendent's Plea for the Sunday-School," by Miss Lottie Walters; select reading, "Mrs. Pickett's Mission Box," by Miss Hattie Peters; recitation, "Papa's Letter," by Blanch Seitz; "The Little School-mam," by Hattie Cosgrove; and next a trio entitled, "Logie, O buchan," by Misses Mellie and Emma Shoots and Iona Walters. They were dressed in the Norwegian costumes. Effie Brown gave "Kittie's Appeal for Missions," dressed in the India costume, and with her "little red box" in her hand, took up a collection of \$4.50. Benediction by Rev. Zell. We re-organized our missionary society June 23, and now have twenty-two regular and seven honorary members. We have held two monthly meetings since our re-organization, and have \$13.30 in the treasury. We now have a good interest in our society, but hope we may be able to report more in the future.

LIZZIE SHOOTS, *Sec.*



FOR THE LIGHT-BEARERS.

WE plead for the little children
Who have opened their baby eyes
In the far-off lands of darkness,
Where the shadow of death yet lies.

But not to be nurtured for heaven,
Not to be taught in the way,
Not to be watched o'er and guided,
Lest their tiny feet should stray.

Ah, no! it is idol worship
Their stammering lips are taught;
To cruel, false gods only
Are their gifts and offerings brought.

And what can *we* children offer,
Who dwell in this Christian land?
Is there no work for the Master
In reach of each little hand?

Response.

Oh, surely a hundred tapers,
Which even small fingers can clasp,
May lighten as much of the darkness
As a lamp in a stronger grasp!

And then, as the line grows longer,
So many tapers, though small,
May kindle a brighter shining
Than a lamp would, after all.

Small hands may gather rich treasures,
And e'en infant lips can pray;
Employ, then, the little fingers—
Let the children learn the way.

So the lights shall be quicker kindled,
And darkness the sooner shall flee;
Many "little ones" learn of the Saviour,
Both here and far over the sea. —*Selected.*

DEAR CHILDREN:—It is evening, and Frankie and Bryant and Mana are asleep, and I want to write a letter to you.

It is raining, and it rains most of the time nowadays, for this is the rainy season. Rain, rain, rain from the middle of June to the middle of October. Sometimes the rain comes down in torrents, and sometimes very quietly. Sometimes a whole bright day intervenes, but usually there is only sunshine between the showers. And then there will be rain for days, with no sunshine. Graveled roads get rough, but those ungraveled and the crooked foot-paths (the commonest roads of India) get so wet and muddy that they are impassable, except for those who will wade. Boys who like to splash in mud puddles are happy, and the farmers put over their heads and backs a basket like an umbrella, made of leaves, and work out in the rain all day long.

You would like to see how fast everything grows. The gardens are bright with leaves, glossy green or variegated, and with the flowers, waxy white or of brighter colors. The rice fields are beautiful, too, with the dark green waving in the water; and the little earth ridges around each (built to keep the water in) are green with grass, save where the foot-paths have been worn. The tall, feathery bamboos are at their best, and I fancy that the trees and vines and plants are happy. I am sure the cattle are happy, for this is the one season of the year when they can get enough to eat.

Shall I tell you of the living things that abound now? Sometimes while we read or write by the lamp at night, winged insects swarm about us so badly that we are obliged to move. Ants, black, white, and red, are a nuisance. Dishes with water are kept under the legs of everything that contains food, and at

this season often under our table and bedstead legs. What would you think to wake up in the night because baby was crying, and find that the red ants were in her hair, and had bitten her till the blood came? Baby Mana woke us up for that reason, one night not long ago. If a child spills milk or food upon a bib or garment, and it is not at once washed out, the ants often eat out a hole just the shape of the soiled place. There are several insects that eat clothes, the chief of which are moths. The cockroaches are destructive, even nibbling at leather; and the table on which I write is being slowly and surely eaten up by a little insect working inside of its beautiful wood.

Time would fail me to tell you of the destruction caused by white ants. Dr. Nellie Phillips would tell you of a book-case invaded and books destroyed; Mrs. Harry Bachelier of their breakfasting on a summer silk dress she had folded and shut up carefully in a home trunk; and I am bewailing the loss of my best shoes that they cut so neatly all around, just above the soles. You see, wood is their favorite food, so very little is safe from them. They cost us many dollars, but they are very interesting. Some of you write a letter to Dr. O. R. Bachelier, Midnapore, India (and put a five-cent stamp on it), and ask him to tell you all about the white ants, and he will, I believe. You see he knows more about such things than most of us do.

Other animals either visit or live with us. Big-eyed toads often hop about our houses in the evening, and harmless lizards live on our walls, and often venture out upon the furniture. These and the toads eat the insects, and it is very interesting to watch them. Then there are the rats and the musk-rats in our houses, the first destructive, the second, from their odor, offensive. Mosquitoes are singing to me while I write, but nets keep them out of our beds. Fleas we have sometimes, but so have you, and you have one pest that seldom troubles us, and that is, flies. So you see we have something, even in the line of insects, to be thankful that we have escaped. Snakes, centipedes, and scorpions are more numerous at this season than any other, and we must be constantly careful, to be safe. However, they seldom come into our houses.

This talk about the little animals found in our houses here will tell you of India in the rains, and will help you to understand the stories I shall tell you in the next *HELPER*, about little Otis and Lura Bachelor. Till then, Good-bye.

The children's friend,
LIBBIE C. GRIFFIN.

PUBLISHER'S DEPARTMENT.

AUTUMN OF 1888.

Attractive Premium Offers of the "Missionary Helper."

THE special offers of the autumn of '87 were so favorably received that we are encouraged to make yet more liberal opportunities for '88. *Each new subscriber*, whose name shall be received *before* January, 1889, will receive the magazine *fifteen* months, beginning October, '88, for the subscription price of fifty cents. Any person sending in the names of *three* new subscribers in one order shall be entitled to one copy *free*. Any person sending in the names of *six* new subscribers in one order shall be entitled to a copy of "Ben Hur," by Lew Wallace, or a copy of "Children's Meetings, and How to Conduct Them." Any person sending in the names of *twelve* new subscribers in one order shall be entitled to a copy of "The Crisis of Missions," by Dr. A. T. Pierson, or a copy of "Missionary Reminiscences," by Mrs. M. M. H. Hills.

Subscribers included in either of the above statements will receive fifteen numbers, beginning with October. Any person who has not subscribed for the magazine for the past two years may be considered a new subscriber.

The above offers will hold good only on subscriptions received *prior* to January, 1889.

THE annual meeting of the Free Baptist Woman's Missionary Society, for the election of officers, and the transaction of other business, will be held in the vestry of the Free Baptist church in Laconia, N. H., on Wednesday, Oct. 3, 1888, at 10 o'clock A. M.

A. B. TOURTELLOT, *Rec. Sec.*

EDITORIAL NOTES.

"FOUR Years of Co-operation," recently published by Rev. A. D. Williams, gives an account of the origin, growth, and present status of Free Baptist churches and denominational work generally in Nebraska and Kansas, giving also brief biographical sketches of ministers and other prominent workers. It is well, while such facts can be gathered, that some one should take the care to preserve them, as the reminiscence is not only valuable now but will be doubly so when the actors have "gone home." . . . Influenced by some things in the last HELPER, a good brother writes to suggest that "there is no law or barrier that would or could prevent a woman from being admitted to a seat in the General Conference, the same as a man." He goes on to say that if the "good sisters will rustle around in their Yearly Meetings or Associations as the men do, and get votes enough there to elect them," they will have a chance. Now, whether women ever become members of our General Conference or not, we hope that they will *never*, NEVER resort to any rustling around process to secure an election. When we reach the hight of the Christian ideal, there will be introduced enough of the "in honor preferring one another" principle, so that those will be elected who shall be thought best entitled to go because of fitness and other suitable reasons. We hope no *woman* will ever be elected unless it can be done without efforts of her own to secure the position. . . . Again we protest against having detailed programmes of meetings sent us. We do not like to put your reports in the waste-basket, dear women. They mean too much to us and too much to you. But it is not fair to use the space, so precious to thousands of readers, in giving all the details of a programme, such as will be of especial interest only to the people in one village. Some of the reports are models. Study those in each HELPER, and see which give the gist of the meetings without too much detail. Now, do not think we are scolding. We never do that. We feel just as

good-natured as is possible for an editor, and we know we are all the time approaching towards model reports. Just one point more. Yearly Meeting reports may be more elaborate than Quarterly Meeting, and Quarterly Meeting than reports of Auxiliaries or Bands. Let us, as fast as possible, report our work, according to its relative importance. . . . We gratefully note the fact that we reach the end of another year, having met all our financial obligations. Let us give thanks to our Heavenly Father, by whose blessing this result has been attained. . . . The crowd of matter in the last number prevented the intended notice of the life and death of Rachel Bodley, M. D., Dean of the Woman's Medical College, Philadelphia. For years she had been intimately connected with the development of Woman's Medical Missionary work. In 1884, half of the medical graduates sent out by the different Missionary Boards were from the college of which she was dean. She wonderfully impressed the strength of her womanly character and Christian life upon her students. She was a devoted friend to Ramabai, who was brought to this country through Dr. Bodley's influence, she having had a previous deep interest in Ramabai's cousin, Dr. Joshee, whose early death caused her great sorrow. Woman's missionary work has lost a true and earnest friend.

CONTRIBUTIONS.

F. B. WOMAN'S MISSIONARY SOCIETY.

Receipts for August, 1888.

MAINE.		
Augusta auxiliary, for Emeline Biddeford auxiliary, one-half each, Miss Coombs and Mrs. Lightner.....	\$6 00	7 54
Bowdoinham auxiliary for Maha Das	6 25	
Bromfield auxiliary, for native teacher.....	4 00	
Brunswick auxiliary 1st F. B. church, one-half each, Harper's Ferry and F. M.....	12 50	
East Dixfield auxiliary, one-half H. and F. M.....		3 00
East Livermore auxiliary, F. M. East Parsonfield "Willing Workers," for F. M.....		2 82
Greene auxiliary, Miss Coombs' salary and on L. M. Mrs. E. Pettengill.....		2 00
Harrison auxiliary, for Minnie with Miss Coombs.....		6 00
Lewiston, Rev. G. W. Bean, for Chandbali.....		18 75
Lisbon auxiliary.....		5 00
		5 00

Richmond Village auxiliary, for Miss Coombs' salary.....	\$7 85
Steeple Falls auxiliary, one-half each, Miss Coombs and Mrs. Lightner.....	7 00
Summer auxiliary, for Bible-women with Mrs. Smith.....	3 00
Summer, Mrs. H. P. Bisbee, for general work.....	5 00
Sweden auxiliary.....	4 50
West Falmouth "Helping Hands," Miss I. Phillips, \$5.00; Miss Coombs' salary, \$1.00.....	6 00
West Falmouth auxiliary, for Miss Coombs' salary.....	8 00
Wilton, Miss Dorcas Benj, \$5.00; Mrs. Sally B. Gould, \$5.00.....	10 00

NEW HAMPSHIRE.

Ashland Y. P. S., for Ashland School at Midnapore.....	6 25
Danville auxiliary.....	11 00
Dover auxiliary, Washington St. church, Miss Butts' salary, \$5.50; Mrs. Lightner, \$5.50; general work, \$6.71.....	17 71
Dover auxiliary, Mrs. M. Wiggins, for F. M.....	4 00
Epsom, Mrs. R. W. Heath's S. S. class for F. M.....	4 00
Hampton auxiliary, one-half each, Miss, Butts and Mrs. Lightner.....	5 00
Milton auxiliary, one-half each, Miss Butts and Mrs. Lightner.....	10 00
Pittsfield Y. P. S. for Patna Bazaar at Jellason.....	12 50
Portsmouth auxiliary, for Mrs. Lightner's salary.....	5 00
Rochester auxiliary, for Rochester School at Balasore with Mrs. Smith.....	10 00
So. Tamworth, Mary M. Calley, one-half each, Mrs. Lightner and Miss Butts.....	5 00
So. Weare, Mrs. B. C. Whitaker, for Betsey with Miss Coombs.....	5 00
Walnut Grove auxiliary.....	2 25
A friend.....	5 00

VERMONT.

Corinth auxiliary, Mrs. Smith's salary.....	2 00
Corinth, Children' Band, do....	2 00
East Randolph auxiliary, for Mrs. Smith's salary.....	3 75
East Williamstown auxiliary, for do.....	1 75
Huntington Q. M. auxiliary, for do.....	30 00
Lyndon Center auxiliary, do....	15 00
Sutton auxiliary, for do.....	10 00
So. Strafford auxiliary, for do.	5 00
Wheelock Hollow church, do.	5 50

MASSACHUSETTS.

Blackstone auxiliary, Miss H. Phillips, \$1.25; Miss Franklin, \$2.50; West. work, \$3.75.....	\$7 50
Blackstone Y. P. S., Miss H. Phillips, \$1.25; Miss Franklin, \$1.25.....	2 50
Blackstone "Busy Bees," Miss I. Phillips, \$1.25; Miss Franklin, \$1.25.....	2 50
No. Chelmsford, Mrs. C. A. Holt.....	2 00
Taunton auxiliary, Miss H. Phillips, \$1.00; Miss Franklin, \$1.00.....	2 00

RHODE ISLAND.

Apponaug church, Miss H. Phillips, \$2.50; Miss Franklin, \$2.50.....	5 00
Apponaug, mission band, Miss H. Phillips, \$2.50; Miss Franklin, \$2.50.....	5 00
Auburn church, Miss Franklin, Auburn, Mrs. C. W. Prescott, for Miss Franklin.....	1 25
Carolina auxiliary, Miss H. Phillips, \$3.75; Miss Franklin, \$3.75; general fund, \$2.50.....	5 00
Greenville mission band, Miss I. Phillips' salary.....	10 00
Pawtucket auxiliary, Miss H. Phillips, \$2.75; Miss Franklin, \$3.75.....	12 50
Pawtucket "Little Workers," Miss Franklin, \$1.25; Miss I. Phillips, \$1.25; general fund, \$1.25.....	6 50
Providence auxiliary Roger Williams, Miss H. Phillips, \$10.00; Miss Franklin, \$12.50; Western work, \$2.50; and L. M. of Mrs. Mary F. Sunderland.....	3 75
Providence "Busy Gleaners," Roger Williams, Miss Franklin.....	25 00
Providence auxiliary, Greenwich St., Miss H. Phillips, \$2.50; Miss Franklin, \$2.50; general fund, \$1.25.....	12 50
Providence, Mrs. M. A. Stone, for Miss H. Phillips and bal. L. M. Miss Mary A. E. Easton.....	6 25
Providence, Mrs. M. N. Davison, for Western work.....	5 00
Collection at Q. M., for Western work.....	1 00
Churches in R. I. district for Inc. Fund.....	2 88
Miss Ida M. Budlong, Western work and for L. M.....	19 73
A friend of missions, for Miss Butts' salary.....	20 00
	25 00

NEW YORK.

Poland auxiliary, for Ambies' school..... \$7 50

INDIANA.

Noble Q. M. auxiliary, one-half each, H. and F. M..... 11 00

ILLINOIS.

Prairie City auxiliary..... 17 85

Prairie City "Mission Workers," for Miss I. Phillips, \$5.00; one-half each, H. and F. M., \$2.76..... 7 76

Troy Grove auxiliary, proceeds of concert for F. M..... 2 50

MICHIGAN.

Burlington auxiliary, one-half each, H. and F. M..... 2 50

Cook's Prairie auxiliary, general fund, \$9.00; Ed. Fund, \$2.00..... 11 00

Cook's Prairie "Cheerful Workers," for F. M..... 5 00

Clarendon church, Mrs. R. Drinkwater, for F. M..... 1 05

Dayberg Aid Soc., one-half each, H. and F. M., \$1.20; Ed. fund, 30c..... 1 50

Holton and White River Q. M. auxiliary, for F. M..... 9 25

So. Litchfield auxiliary for F. M..... 9 00

IOWA.

East Liberty auxiliary, for

Chandbali..... \$1 00

Wilton auxiliary..... 4 70

WISCONSIN.

Winneconne auxiliary, F. M.... 4 00

Winneconne "Cheerful Workers," for Miss Butts' salary 3 00

MINNESOTA.

Blue Earth Valley Q. M., for zenana teacher..... 20 00

Center Creek auxiliary, for Chandbali..... 2 00

Champlin auxiliary, for Gera... 12 50

Crystal auxiliary, for Russell Memorial School with Mrs. Griffin..... 26 00

Minneapolis auxiliary, 1st F. B. church, for general fund..... 10 00

PROVINCE OF QUEBEC.

Stanstead Q. M. auxiliary, for Mrs. Smith's salary..... 14 00

A friend, one-half each, H. and F. M..... 6 00

Total..... \$685 89

LAURA A. DEMERITTE, *Treas.*
Dover, N. H.

OHIO ASSOCIATION.—WOMAN'S MISSIONARY SOCIETY.

Receipts for June, July, and August, 1888.

OHIO.

Cleveland auxiliary, F. M., \$6.40; H. M., \$6.40; Ed. Soc., \$3.22..... 16 02

Cleveland "Cheerful Givers," F. M..... 16 26

Grand Prairie auxiliary, F. M., \$10.00; H. M., \$10.00; Ed. Soc., \$5.00..... 25 00

Cleveland Q. M. Royaltion ch., W. M. Soc., F. M., \$1.62; H. M., \$1.62; Ed. Soc., 82 c..... 4 06

Cleveland Q. M. Royaltion ch., F. M..... 2 79

Concord auxiliary, F. M..... 7 60

Marion Christian Endeavor Soc., F. M., 69 c.; H. M., 69 c.; Ed. Soc., 35 c..... 1 73

Marion S. S., F. M..... 3 50

Marion Q. M. Claridon church, F. M..... 5 51

Marion Q. M., Claridon auxiliary, F. M., 55 c.; H. M., 67 c.; Ed. Soc., 4 c..... 1 26

Marion auxiliary, F. M., \$1.78; H. M., \$1.78; Ed. Soc., 91 c..... 4 47

Mrs. R. Baldwin, Blanchester, F. M..... 5 00

Central Ohio Y. M. W. M. Soc., F. M..... 10 71

Kipton auxiliary, F. M..... 10 00

Green Camp, Boys Class No. 5, F. M..... 50

Green Camp, Mrs. Mattie Moore, F. M..... 25

Green Camp, Mrs. Maggie Fields, F. M..... 25

Green Camp, Mrs. J. A. Suttin, F. M..... 25

Green Camp, Mrs. O. Ruttor, F. M..... 25

Green Camp, Rev. O. Ruttor, F. M..... 25

Green Camp, Rev. J. A. Suttin, F. M..... 25

Rutland auxiliary, Meigs Q. M., F. M., \$1.92; H. M., \$1.37; Ed. Soc., 62 c..... 4 41

B. O. N. M. B.'s Industrial, F. M..... 59

Mrs. C. Hooper, Athens, F. M. 1 00

Alexander auxiliary, Athens Q. M., F. M..... 1 00

Pleasant Grove church, F. M.. 30 00

PENNSYLVANIA.

Pageville auxiliary, F. M..... 1 00

Salem auxiliary, F. M..... 5 34

Lake Pleasant auxiliary, F. M. 3 82

Spring Creek auxiliary, F. M.. 8 20

Total..... \$171.27

MRS. J. A. WOLFORD, *Treas.*
Marion, Ohio, Aug. 23, 1888.

